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THE PYRAMIDS.

"The highest pyramids of stone,
That wedgelike cleave the desert airs,
When nearer seen and better known,
Are but gigantic steps of stairs.

We have no wings, we cannot soar,
But we have feet to scale and climb,
By slow degrees, but more and more,
The cloudy summits of our time.

The heights by good men climbed and kept,
Are not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night."

—*Selected.*

AN ancient historian once observed that no more solid external symbol of a powerful government could be imagined than buildings of an important and permanent character. The Pharoahs, who piled up the pyramids, were passionately devoted to this illustrious taste, and gave to their architects a prominent position at court.

It must always be impossible to throw ourselves into the feelings of those who raised these gigantic monuments; for to us the dignity of antiquity is superadded to their hugeness. The smile dies on our lips as we contemplate these great piles, over whose heads ages have passed as years and days do with us. They belong to a race of giants, before whom the greatest of us feel small, and we can not forbear quoting from Arthur Schopenhauer: "Many objects of contemplation excite our sense of the sublime, because the space they occupy, as well as their venerable antiquity—and thus their duration in time—make us feel diminished to nothingness in their presence; and yet we revel in the delight of gazing at them. Such are high mountains, the pyramids of Egypt, and the colossal ruins of antiquity."

As soon as a Pharoah mounted the throne he began the construction of his mausoleum, at first of modest dimensions, by building a truncated pyramid with steep walls. If death overtook him, this nucleus had the apex added to it at once, and the sloping sides of the pyramid were prolonged to reach the ground; but if time and means were not wanting, after this core or nucleus was completed, an outer casing consisting of a series of steps was put on the truncated pyramid, and the process was repeated till at last a stage was reached when the mere addition of a larger was a gigantic undertaking. When it was necessary to finish off the pyramid, the point was first completed, and then the steps were filled in from the apex downwards. Thus the pyramids were actually finished from the top downwards, but no stones that could

easily fall out were used in filling the steps, but the blocks were as intimately joined by the mere pressure of their weight, as if they had been cemented with the finest mortar.

We know that the size of the pyramid grew in proportion to the length of the life of its builder, and that it was possible at any time to bring it to completion. The filling in of the steps would be left to the filial piety of the heirs, though, in the earlier times, it does not seem to have been regarded as essential.

A hundred thousand men, who were relieved every three months, are said to have been employed twenty, or perhaps thirty, years in building the pyramid of Cheops, and the dragoman of Herodotus interpreted to him the inscription, which stated that for the minor articles of food for the workmen, as radishes, onions and garlic, nearly two million dollars had been expended. "If this was so," exclaimed the Halicanassian, "how much must not other essential things have cost, such as tools of iron, and the maintenance and clothing of the laborers!"

How many ideas have been thrown out as to the end and purpose of the pyramids! According to the ancient Arab legends, they were erected before Noah's flood, in order that the treasures of science of doomed humanity might be preserved from destruction. Early Christian travelers, who did not know the small dimensions of their inner chambers, thought that they were the granaries constructed by Joseph; some regarded them as observatories and sun-dials, measuring the length of the day by their vast shadows; others as light-towers, beacons shining from afar to guide the wanderer in the desert. Others, better informed, and cognizant of the true purpose of a pyramid—namely to receive the sarcophagus of a king—endeavored to find an ethical reason for a choice of the pyramidal form for a tomb. By it all the fundamental ideas of Egyptian religion and philosophy were supposed to be symbolized to the outward sense.

We may regard it as quite certain that these indestructible buildings were intended to insure the preservation, not only of the body of the princes which were deposited within them, but of their memory, and that they therefore belong to that class of monuments of which a great thinker said: "It is evident that they were in fact intended to appeal to the latest posterity, to hold communion with them as it were, and so maintain the unity of man's conscious life. Nor is it only in the buildings of the Hindus, Egyptians, Greeks, and Romans, but in those also of a later period, that we can see the yearning to speak to distant generations."

THE SPHINX.

In the immediate neighborhood of the Great Pyramid is seen the gigantic form of the most mysterious of all mysterious images—the great Egyptian Sphinx, the great watcher of the desert, called by the Arabs, Aboo'l hawl, "the father of terrors." Its huge mass was covered with desert sand again and again in ancient times, as well as in our own days; only the head, decorated with the royal coif being left gazing fixedly eastward.

During the present century, it is true, the Sphinx has been compelled to reveal its lion-like body, and stand confessed to daylight and curiosity; and it has been ascertained that it is hewn out of the living rock, and where the stone has not lent itself to the form of the lion-like body it has been supplemented with masonry. This figure, at the present day, measures nearly sixty-four feet from the crown of the head to the pavement on which the paws rest; and what a spectacle it must have offered when the servants of the Necropolis kept it free from the sand, and it could be seen complete, with the stately flight of steps which led up to it.

Through many successive centuries

worshippers innumerable mounted these steps to approach the altar, which stood in a finely inlaid pavement between the legs of the giant—for the Sphinx was the image of a mighty god. His name, Harem khu, (Greek, Harmachus,) signified "Horus on the horizon," or "the sun at its rising." Harmachus is the young light which conquers the darkness; the soul triumphing over death; fertility expelling death; and he, the conqueror of the Typhon, vanquished the foe under many forms, among them that of a Sphinx. Harmachus, who is most active just in the morning hours, and whose face is fully illuminated by the rising sun, brings the world to a new day after the gloom of the night; Harmachus, on the border of the fertile country, conquers the drought and keeps back the sand from engulphing the fields.

Each Pharoah was regarded as a mortal incarnation of the Sun-god, and therefore the kings were willing to select the form of a Sphinx as expressing allegorically the divine essence in their nature. The attribute of fiery and irresistible physical strength was represented by the body of the powerful and irascible lion, the highest intellectual power by the human head. The union of the two was chosen as the symbol of an omniscient and omnipotent object of worship.

The making of the Sphinx was begun under Cheops. It was finished by order of King Chefren and dedicated to Harmachus. This we learn from the large tablet covered with hieroglyphics and fixed in the breast, which also informs us that King Thothmes IV, (about B. C. 1500), in the course of a lion and gazelle hunt in the first year of his reign, rested in this vicinity, and came to worship Harmachus—*i. e.*, the Sphinx. He slept in the shadow of the giant, and he dreamed that the god spoke to him with his own mouth, "as a father speaks to his son," and required of him that he should free his image from the drifts of sand. When he awoke he took the divine warning to heart. In commemoration of this vision and of the subsequent disinterment of the Sphinx, he caused this tablet to be erected which, to this day, is but very little injured.

As flowers grow on a grave, many sweet myths have sprung up round these solemn monuments.

[*Gleaned from Eber's Egypt.*

SELECTED PARAGRAPHS.

"A penny a day" extra may not be much *to give*, but it may be much to withold.

The love which is shed abroad in the heart finds its response as much in our *gifts* as in our prayers. It feeds on liberality as well as on devotion. Our psalmody and our prayers form part of our worship, but the collection boxes and subscription lists need not be secular and unspiritual. There was one of whom we read that his alms as well as his prayers had come up before God.

The privilege of carrying on the work of Christ in the world is not the heritage of the rich—it is the heritage of all alike and all may claim a fair share in its extention.

It is *ignorance* that paralyses effort, and knowledge is the power by which liberality will be brought into active operation. The books of the Acts of the Apostles is the one unfinished book in the Bible. Apostles have been at work in the midst of the heathen and God has been working with them and shame on us if we do not rehearse unto the people all that Jesus is continuing to do. If we would but tell out the story of this past century of modern missions we would kindle enthusiasm where it does

not now exist, and revive it where it is decaying. The triumphs of the cross in this nineteenth century have even surpassed those of the first. It is these last chapters of the ever growing book of the Acts of the Aposties that we ought to be well acquainted and we must preach them and explain them if missions are to be carried on triumphantly.

On the tablet which has been erected in London to the memory of General Gordon are these words: "Major General George Charles Gordon, who, at all times and everywhere, gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God."—*Missionary Review.*

Romanism, chameleon-like has many colors. It is a very different thing in intellectual England and Protestant America than in Rome. The real article is seen only in chosen homes of Popery, such as Spain, or at Xavier demonstrations at Goa.—*Punjab News.*

"No race has ever risen above the condition of its women; nor can it ever be so in the history of the world. The boy is the father of the man, but the woman is the mother of the boy, and she determines the whole social state, not only of her own generation, but of the generations to follow."—Dr. G. E. Post, *of Syria.*

WHAT HE FEARED MOST.

In conversation with a friendly Hindu, on the subject of Christian missions, Dr. Henry Martyn Clark said to him: "Do you mind telling me which of all our methods you fear most?" "Why should I put weapons into the hands of the enemy?" was the reply of the Hindu, "But I will tell you. We do not greatly fear your schools; we need not send our children. We do not fear your books; for we need not read them. We do not much fear your preaching; we need not listen. But we *dread your women*, and we *dread your doctors;* for your doctors are wining our hearts, and your women are winning our homes, and when our hearts and homes are won, what is there left us?"

"Twenty, thirty or fifty years ago missionaries were very few in number. They occupied very small spots on the great dark map of ignorance and heathendom in the world. Only here and there a little twinkling light, scarcely shedding its brightness many miles. Now, missionaries are multiplied."—Dr. Underhill.

IMPORTANCE OF A DAILY "QUIET HOUR."

A paper recently read at a conference of women was on "Quiet Hours," and set forth the importance of "reflection as an element of true activity," urging the avoidance of the error of looking on action as the only form of work. "We all need ripening hours," says the writer. "We cannot give out what we have not taken; we cannot comfort if we have not onrselves been comforted." This advice is specially pertinent to the busy women of this day, who, in their new found opportunities, have developed a zeal that is keeping them at almost ceaseless work. If such could realize that rest is another form of work and calm thought a valuable preparation for activity a double blessing would be gained for them.

HOW MARIA GREEN CHANGED HER MIND.

I'VE been a wishin' some on ye would come in. I just want to tell you, Mis Wilson, about some things. The other day Silas come a runnin', and he says, says he, "Mother, here's yer missionary papers—been a lyin' in the coal office, more or less on 'em, sence Jiniwary—never could think to bring 'em over." I was beat, for I had jest writ to the publisher that my paper didn't come

reglar, and here it was all the time.

I'd jest got the bread in abakin' and there was a little spell 'fore time to git dinner, and the work was all done up. I allers take these odd spells to read the missionary paper. It rests me wonderful. Well, when Silas brought in the last papers I went to work and opened the last number, for old news can wait. The first thing I see was somethin' new—"A day of Humiliation and Prayer"—I read it clean through, and it's quite a piece, you know.

Then I turned back and see it agin. Sure enough, thinks says I, "*Why* a Day of Humiliation and Prayer"? Haint we women folks been humiliated ever since Eve! And my thoughts run back to when I was a little girl and cried because father went off atraining day with a feather in his hat and straps and gilt on his coat, and mother staid home and baked beans and pies in a calico dress in the kitchen. Of course, that was a child's foolishness. But why women hold such a day? Of what airthly use afflictin' themselves and callin' the rest to affliction?

Jest then Sary Ann Crane come in. Now Sary Ann grew up with me, and when anything's the matter, I jest as much expect Sary Ann to tell me, as I expect the sun to rise. I see something was the matter, and I says, says I, "Sary Ann, sit rite down and take off your things while I get the bread out of the oven, and then you must stay to dinner. Joel he's gone to Granby, and its proper lonesome eatin' alone with nobody but me and Silas." I knew there was no powerful sight to eat at Sary Ann's.

Then she burst right out a-cryin' and said, says she, "Oh, Marier, what shonld I do without you! It's trouble, trouble all the while." Then she pulled a letter out of her pocket, and I set down right by her, for I see it would'nt do to go on a gettin' dinner, till she had relieved her mind.

Wal, the letter was from her daughter, May Crane, who went last month to the city to be type-writer in a big house or store. It almost took the bread out of Sary Ann's mouth and close off her back to get May learnt and ready. May was a good girl but powerful weakly, and had jest got well enough to do something. She's an extry fine type-writer, the man allows, and its a monstrous big store (or somethin'), and pays good wages.

But jest think of it! May must write part of Sabbath, or says she will lose her place, for there is a whole passel of type-writers who will work Sabbath and jump at the chance of gittin' the place. Now, Mis. Wilson, that aint the way we were learnt, Sary Ann and me. Our folks come out to Indianny from Connecticut, and they taught Sabbath-keeping solemn and strict. And Sary Ann said, says she, "May writes, nearly all the stores break Sabbath some way or another. Where she eats, meat is brought on Sabbath, and cakes and ice cream, and even some professers of religion have things brought Sabbath." It's real alarmin' when you stop to think, for the buyers and sellers might keep on till they git into the house of the Lord agin.

Now, Mis Wilson, as sure as you live and breath, if the Bible is true, this land will be no land at all, if folks go on a breakin' Sabbath this way.

Sary Ann could see no way but for May to quit work and come home, leastwise until she could get another place. Then I said, "Sary Ann, you just lie down on this here lounge till I git dinner ready, and we'll see about May after you get a bite of something warm." But, Mis Wilson, I'm a sayin' all this to show you how I changed my mind about that Day of Humiliation and Prayer, as the paper calls it. And what I jest said is'nt all by no means, no. This very woman, this Mis Crane—Sary Ann—her boy—he's jest turned twenty-one. Bein' a widow, and poor, and May weakly, John

had to go here and there to git work and was pretty much scuffed about and somehow got to drinkin'.

She cried and cried, and says she, "The land is full of whiskey. I've looked it all over and can't find no safe place for John." Then she bust right out a cryin' agin', and said, "Nobody, nobody can help us." And I set down close to her and I couldn't speak nuther. And I put my arm around Sary Ann, and Mis Wilson, I jest cried, I couldn't do nothin', you see, and what could I say.

But I was gladder and gladder about the Board app'intin' that day for prayer and affliction, and I wondered how on airth I could for a minit have rebelled again it Why, would you b'leve it, Mis Wilson, I can hardly wait for the day to come! After a while I told Sary Ann how the missionary women had been a thinkin it over about Sabbath-breaking and saloons, and Negroes and Indians treated improper and unchristian, and a great many other dangerous things, besides a great lack in our own hearts, and they couldn't help being jest driv to their knees to confess and pray and wait on God to help and show them how to go.

Sary Ann was allers light-hearted. We girls used to like her. And when I told her all about the day she wiped up her tears and quite smiled, and she said, said she, "Marier Green, will they really hold that day to pray? Are you shure? Oh, and the Lord won't he hear, and won't HE help us!" Then I got my paper and read to her some of the Scripter Mis Drake had hunted up for our encouragement, and her face grew more solem and sweet like, as if her mind had set down on a rock in the sunshine and forgot all about the rily waves a rollin' 'round her.

Then I thought I'd read her the whole thing, not leavin' out even the program. It would have done your heart good, Mis Wilson, to see how all at once she cheered up and how 'mazin she took holt of it. Sary Ann will be at that meetin', depend on't. More'n that, she heard about the *thank offerin* money to be given—self-denial money—and I do believe she's a contrivin', sure's you live, how she can deny herself, when she can hardly keep soul and body together. And seein' I'm to blame for her a knowin' it, I've gone to work a makin' excuses to send her things. I'm just sure about her contrivin', for she has that calculatin' look in her eyes, she used to have when she was a girl, agittin' up picnics. I told her very pertikler about the mite-boxes and how you could put your own text on. And the tears came into her eyes, and she said, says she, "Put on, He helps him that hath no helper.'" I said, says I, "Everyone makes her own confession and prayer, and nobody can't interfere, and ten cents inside from some, will go further than ten dollars from others, like the two mites a poor, tried and troubled widow put in that e'er temple mite box and Jesus lookin' on so pitiful like."

Now, Mis Wilson, appointin' the day and Sary Ann and all the needs a callin' to us together, I never felt so broke up as I do now sence I was converted. I jest want to pray all the time, and first I know, the tears came arunning down my cheeks, going about my work. Not that I'm sorry about nothin', nuther. I believe its just crying for joy that somethin's goin' to be done to help women like Sary Ann and stop the Sabbath breaking, and so much a threatenin' the land and a workin to pull down the stars and stripes, and then away goes the meetin'-house. I see that plain. These are the things I wanted to tell you, Mis Wilson. I couldn't hardly wait, but between my work and the grippe a pullin' me down, a hangin' on so, I have been kept 'mazin' tight to hum. But the refreshin' has been wonderful sence I got the papers home from Joel's coal office where they got all mixed up with the men's, and read the piece about the Board

appointin' weeping and prayer for the afflicted and for our sins. Sence that I have such a sense all aforehand of the Lord's pityin' and forgivin' and helpin'.

And Mis Wilson, I've got my thank-offering all tied up ready for the Thank-offering Day. Ye see I never forgit that. Of course God wants us to look out for our own Stars and Stripes, but when I look out a pretty night and see the stars a shinin' and the milky way streaked around the blue, I say, says I, "Lord, these are your stars and stripes, and I'm not agoin' to neglect nobody, nowhere under that flag, tho' their skins are black and their eyes peaked, millions and millions on 'em." No, Mis Wilson, never. Praise the name of the Lord, He's a goin' to help us. He has promised, an' we know that when He promises to do anything, it's jis' the same as done.

Now, Mis Wilson, I hope the doctor will give us a notice afore the meetin' that will boost the congregation right out of their indifferency, especially the perfessors of religion. You have no idea what a blessin' they will git—a real April shower like. And tell him about Sary Ann and her Sabbath and saloon troubles a breakin' her heart and takin' the bread out of her mouth, and nobody alarmed to speak of about where these sins are a runnin' us to. I've known a powerful sight of preachers in my day besides Dr. Wilson, and I never see one that couldn't give a notice, shakin up and convincin' ef his heart was faverble to the cause, and his wife and the women a backin' him up. That's why I wanted to see you, Mis Wilson, and its altogether likely Providence sent you to call in just when I was to hom and wanting to see you uncommon about this business. Ef a good man's ways are *all* ordered of the Lord, why don't that mean makin' calls to? That's why you called, and I just take your callin' an Sary Ann's, as two signs that the Lord is a goin' to honor with a great blessin' this day the Board has appointed.—*Women's Home Missions.*

CHARTER OF THE WOMEN'S GENERAL MISSIONARY SOCIETY.

AT the annual meeting of the W. G. M. S., held in Philadelphia, the writer was requested to prepare an article for the MAGAZINE giving an explanation of the present state of the charter, and of her impression of the action of the convention upon the resolution jointly prepared by the General Assembly's committee and the Women's Board.

The greater number to be benefited by such a statement are those among the busy workers of the church who have not had opportunity for attending the meetings where such topics are fully discussed, or for the new workers who have not yet become acquainted with the plan of organization. This cannot be better explained than by referring the reader to the July numbers of the WOMEN'S MISSIONARY MAGAZINE for 1890, 1891, and 1892.

On page 361 of the July number, 1890, will be found a copy of the *Charter of the Women's General Missionary Society.* Then in the Minutes of the W. G. M. S. for the next year (see July MAGAZINE, 1891, pages 313 and 314), will be found the *By-Laws* of this incorporated society, which were adopted at that meeting. When the reader carefully notices Art. I of the By Laws, and compares with it Sections 1 and 3 of Art. II, two questions will naturally arise in the mind.

1. Why is provision made for *two* annual meetings of the General Society, one at any place the society shall decide, and the other at a fixed place at a fixed time?

2. Why at the first general convention may the directors be only *nominated*, not *elected?*

One answer will suffice for these two questions. The laws of Pennsylvania, under which the charter was granted, provide that a corporation composed of delegates, the majority of whom reside out of the state, may transact all of its business in any state, *except the election of officers*, which must occur *within* the *state of Pennsylvania*, and certainly within the district over which the court issuing the charter has jurisdiction. Hence the necessity for a second annual meeting when the first annual meeting has been held outside of the place fixed upon by the charter and the by-laws of the society.

At the meeting of the General Assembly in 1891, a committee was appointed to confer with the Women's Board in regard to either procuring a new charter, or amending the present charter, in order that the relation between the General Assembly and the Women's Board might be more clearly defined. The report of this committee was read at the General Convention at Philadelphia, and the action of our Board was heartily endorsed. These resolutions will be found in the July MAGAZINE for 1892, pages 544 and 845. All but one of these recommendations of its committee were adopted by the late General Assembly, and instructions were given to its officers, in conjunction with the Women's Board, "to take legal counsel looking to the amendment of the present charter, or the securing of a new one which will embody the recommendations."

Since the draft of this new or amended charter is to be submitted to the General Society, this somewhat extended explanation is made with the desire that all delegates will read carefully these numbers of the Minutes above referred to, and come to the next convention with a clear understanding of the work before them. A thoughtful review of the past files of the Minutes will be especially helpful to all who have not had the privilege of attending former conventions. From experience, (forgive a personal allusion), the writer knows how difficult it is to understand thoroughly the form of organization and business to be transacted, unless the charter, by-laws and resolutions be carefully read.

The charter, when amended in accordance with the resolutions of the General Assembly's committee, doubtless will be well received in all parts of the church, as was shown by the harmonious action of both W. G. M. S. and General Assembly last May. Yet, as time passes on, more and more convincing does the thought present itself to the writer that a more convenient and effective plan would be to obtain a new charter embodying these recommendations, not for the General Society, but for its Board of Directors.

The unprecedented growth of the work of the W. G. M. S. is largely due to the unwearying labors of the members of this Board, who not only conscientiously and faithfully have carried out the wishes of the General Society, but who have constantly sought to extend its work. Like the other Boards of the church, which are auxiliary to the General Assembly, the Women's Board should also have power to transact its business in the same direct and convenient manner.

The General Society would still elect the members of the Board, and as effectually control its business as at present. In this way let us avoid the inconvenience of a second annual meeting of the W. G. M. S., and the necessity of explaining from year to year its occurrence as new workers join our ranks.

MARGARET McC. GORDON.

Alliance, Neb.

The minister is to be a watch. But if the watch goes to fast it may be called a hurry-tick.—*Midland.*

A MISSIONARY CONFERENCE.

REV. J. B. DALES, D. D.

ON the 11th and 12th of last month a meeting of much interest was held in the city of New York for the consideration of many of the practical questions involved in carrying on the Foreign Mission work. As some account of it will be of interest to the readers of the MAGAZINE the following is submitted.

The meeting was suggested at the Pan-Alliance of Presbyterian and Reformed Churches, which met in Toronto, Canada, last September. It was there recommended that a Conference should be called of the Foreign Boards of all the churches in the United States and Canada, that were represented in the Alliance, and that on the second day of it, the missionary boards and societies of other bodies should be invited to unite with the Conference and take part in the discussions. The Conference was accordingly called. On the first day representatives of eight different Presbyterian bodies met by the invitation of the Presbyterian Board at the Mission House, 53 Fifth Avenue. A large number of topics relating to methods and means of effective missionary work, were presented for consideration. Ten minutes were allowed to the person offering a topic and three minutes to each one that followed in its discussion. Prayers were interspersed, and so each subject developed the necessity for counsel from above. There were fervent appeals for the gift and the work of the Holy Spirit. It was evidently increasingly felt from first to last that without Christ and His Spirit nothing could be effectively planned or undertaken and accomplished. Hence there was much of a fervent taking hold on God.

Among so many speakers and from so many Boards there were differences of opinion, but in the kindest spirit, and practically unanimous conclusions were reached. Among the recommendations made the following may be mentioned :

(1.) That in the missions of all the Boards there should be uniformity as far as possible in the matter of salaries, and especially in regard to all native agents.

(2.) That the evangelistic work or the preaching and teaching of the Gospel should have in every mission the special prominence.

(3). That every proper effort should be made to have native converts engage at once, on their confessing Christ, in Christian activities, in working for Christ, in giving to His cause, no matter how small the gift, and in preparing to have the native churches self-supporting.

(4.) That in no way should encouragement be given for the members or workers of the native churches in the missions of one Board to pass over to those of another Board, and that any person leaving one mission should not be received into another or employed in it without a proper certificate.

(5.) That while every encouragement should be given to native converts in entering upon the Christian course, yet great caution should be had that there be no undue haste in admitting them to the church and that all possible care should be taken to have them helped and trained in the way and the work of the Christian life.

(6.) That there should be a steady aim in all the missions to raise up a well qualified native church and to have native churches prepared to be successfully and permanently carried on under the oversight of native pastors and elders under the care of the Presbyteries.

In this Conference of the Presbyterian

Boards was the following cordial and well-deserved recognition made of the women's work in our own country on behalf of Foreign Missions:—"The Conference would express its great satisfaction at the results which have been accomplished within the last two decades by women's boards and societies of the Presbyterian and Reformed churches. By their generous additions to the funds of the Boards and by the diffusion of knowledge on the general subject of missions, especially among the young; in the goodly number of representatives of their own sex whom they are supporting on the missionary field and in the bonds of sympathy which they are establishing, they are exciting an influence of incalculable value. It is the prayer of the Conference that in the years to come still greater blessings may attend their efforts and their prayers."

On the second day the General Conference was held, and was more extended. Besides the committee of the Alliance, representatives were present from the American Bible Society, the Young Men's Christian Association and nineteen foreign mission organizations among whom were the American Board of Commissioners for Foreign Missions, the Presbyterian, Methodist, Baptist, Episcopalian, Presbyterian churches of Canada. Subjects of great interest and importance were considered. Among other things it was suggested:

(1.) That great care be always taken in the appointing of foreign missionaries, male and female. Carefully considering their piety, health and probable fitness in mental ability and attainments, in experience, disposition, habits—and, it was significantly said by some, common sense.

(2.) That in general it is not advisable to have native young men come from the mission fields to this country to study with a view of their preparing for the ministry and returning there to labor in their own country.

(3.) That in all the missions the evangelistic work should always have the pre-eminence.

(4.) That efforts should constantly be made to have the home churches fully acquainted with the foreign mission work and be interested in it; that the young people should be encouraged to give this cause a regular place in their societies and meetings.

(5.) That systematic efforts should be made to have every member of our churches realize that it is a privilege and duty to send the Gospel to the heathen and to sustain the efforts on this behalf; and above all that this cause should have a constant place in the prayers of the people of God.

In this General Conference such topics as the following were considered: "The Relations of the Modern Missionary Work to that of New Testament Times," "How should we deal with the question of educating natives for the mission fields in this country?" "How shall a greater spiritual power and a more earnest missionary spirit be developed in the native churches?" "What is the relative place of evangelistic work as compared with other forms of effort?" "How may a more earnest missionary spirit be awakened in the home churches?" "What is the relation of the Young People's Societies to Foreign Mission work?"

Such were these Conferences. They were eminently suggestive, harmonious and calculated to be useful. Everything contributed to it. Besides opening their rooms for the Conferences the Presbyterian Board furnished a generous entertainment to the members each day. In a marked degree courtesy and a Christian spirit characterized all the proceedings. The best results are anticipated. It was good to be there.

The representatives of our United Presbyterian Board were Drs. Barr, D. W. Collins and Dales.

LETTER FROM OREGON.

WAPINITIA, OREGON, Jan. 17, 1893.

I have read approvingly a recent article in the Christian Instructor, by Brother Alter, our semi-Indian missionary, in which he says our Indian Mission is not very well known by the church. We, it is true, may be blameworthy for failing to sufficiently advertise in the church press, and if so will freely confess our fault. But, friends of the United Presbyterian church, remember there are different ways of bringing about an introduction. I have known young gentlemen to make a very great effort and call others to assist them in securing an introduction to a certain young lady, and I have heard that ladies "set their caps" for much the same reason. Leaving the reader to make the application, I wish to call attention to a mixing up of our fields here, which is constantly occuring both in the MAGAZINE and our correspondence. Both Brother Alter and I are the happy possessors of wives and, to the best of my knowledge and belief, neither of us desire a divorce. For myself I assure you I had too much difficulty in persuading mine to follow me into this wilderness to run any risk now. If however the mixing of our names and fields of labor continues there is no telling what the result may be. Possibly we may lose our identity, and our wives, who are both attentive readers of the Women's MAGAZINE, forget where they really belong.

Let me say then my name is not Joseph nor is Brother A's James, but the very opposite. Again his field is not Sinemasho nor is mine Wapinitia, as the January number of the MAGAZINE has it. My post-office is Wapinitia and my field is Sinemasho, while Warm Springs is the name both of Brother Alter's field and post-office. If I were an artist I might draw a map to aid in getting a more correct idea of our whereabouts, but, alas, I am not. The Dalles, a considerable business town on the Columbia river and about two hundred miles from its mouth, is our nearest railroad and shipping point; the Union Pacific railroad, and in summer river steamers to the westward, are our shipping facilities. From The Dalles journeying southward, through a sparsely settled and frequently uninhabited country, you pass through our little village, Dupur, and call at three other of our post-offices, viz: Kingsly, Tygh Valley and Wapinitia. Here you are forty-eight miles from The Dalles, though the first time you make the trip you will think it at least one hundred, as you recall the sights and scenes, wild and tame, grand and dreary, you saw by the way.

After spending the night more or less comfortably at this outpost of semi-civilization, you resume your journey southward, with the same snow-capped mountain peaks to the west, which were seen from every elevation during the previous day, and having traveled about six miles, the north boundary of the Indian reservation is reached, and six miles further on brings you to Sinemasho, where our new Indian mission was inaugurated a little more than one year ago. Here is a somewhat imposing little community of buildings , seven of which belong to the government school and three to the mission. I say "imposing," for in this houseless region the stranger is startled as he comes suddenly upon this group of buildings, while to the Indian it is a really formidable sight. Since the erection of the mission buildings our Indians at Sinemasho are at a loss to know which is the larger, the government at Washington or the church which has sent us to them.

Twenty miles still to the south is Warm Springs, the headquarters of the Indian agent, and the only post-office within the limits of the reservation.

There you will find Brother Alter missionary in charge. Warm Springs is eighty miles from The Dalles, while we at Sinemasho are sixty.

Now friends I can assure you we would all be pleased by a visit from some of you, and hoping the above may aid you in finding us, and also help those who would like to come but cannot, to think of us as we really are, I remain

Very truly yours,

JAMES A. SPEER.

Missionary Correspondence.

[NOTE.—The following, though not intended for publication, will be of interest.—ED.]

KATRINI, INDIA, Sept. 19, 1892.

My Dear Sisters and Brothers:

If I remember correctly, I wrote you last from Kotgarh. We had an exceedingly pleasant visit there with Mr. and Mrs. Bental, the C. M. S. missionaries who are stationed there. They are Germans, talk rather brokenly, but are most cultured people. Mr. Bental has been in the country 22 years without going home, and Mrs. Bental 19 years. The German missionaries often stay out a long time, and seem to stand it well. They have been, however, many years at Kotgarh, which is 6,500 feet high, and has a cool, pleasant climate.

We started from there about 4 P. M. to come to the bridge across the Sutlej, where we expected to spend the night in a little shanty. They said it was 8 miles, but it is all of 12 and very steep. The latter half of the road was evidently not used much, as it was so grown over with high grass that at dusk we could not distinguish it, and so lost our way. It was very stony and exceedingly narrow; and was hard enough for us, but worse for the horses. We lighted our lantern and went on and on, thinking often of going back. By and by we came to a few houses, and, by promising a buksheesh, secured a guide. He took us to a village and coaxed others to go, as no one would go alone after night. The people in the village all cried out, "Take a torch! take a torch!" I did not think much about it then, but they knew it was unsafe to travel without a light after night, as the whole mountain-side was full of bears and leopards.

MANALI, Sept. 21.—To resume my story: the path got worse and worse, that is, steeper and stonier. We could see the road below us and thought, O, if we could only get safely there! We came straight down over the brow of the mountain. At every step I thought the horses would stumble and break their legs, or slip and go over. After this I shall think horses can go almost anywhere we can. At last, to our joy, we all reached the road in safety.

By the way, we found that our coolies had turned back because they were afraid they would not be paid, but they returned for a small buksheesh, and it was a Providence they did, for we never could have found the road alone. Sometimes the grass was as high as our heads, but we plodded on tired and foot-sore till we reached the stone steps which lead down to the bridge.

These are of great stones lying loose, the earth being washed out between and making it altogether a very bad place. Miss White had been worrying about getting her horse down them, but we had been over so much worse that we ceased to dread them. We found our cook, who had gone ahead, asleep, and the shanty full of natives. The cook got up to make us a little tea, which we took with a cracker or two, and then lay down right in the road and leaned against a large rock to spend the rest of the night. We had descended 4,000 feet. The next morning,

after a breakfast like our supper, we climbed 3,500 feet. We got some breakfast at the top, being nearly famished. A descent of over 3 500 feet over a very bad road brought us to Ani, to the home of Mr. and Mrs. Carleton, of the Presbyterian church. (She was Miss Calhoun of our mission.)

We had expected to stay only three or four days, but they persuaded us to stay ten. We had a very pleasant visit. Mr. Carleton is a very fine gentleman, well-informed and a most interesting conversationalist. He was ill part of the time we were there and much worse afterwards, but is better again. They have a beautiful place and have planted a good many American fruit-trees, which are doing well. I never saw such a profusion of geraniums. They are planted along the edge of the wall which supports the terraces, all around the house, and hang over to the ground in a great hedge.

They have also American corn and many other American things. They are building a new house. One end room was finished, which we occupied. It opened on a veranda in front and a small one in the rear. Towards the outside was a very large window; Mrs. Carleton told us we could leave it open as there was no danger. We heard leopard and bear stories, of which we did not take any account. These animals were all about, and the corn-fields had to be watched every night, and at any time of night one might hear the men hallooing, ringing bells, or firing guns. But they told of a man-eating leopard which had been about Dulash, seven miles off, and had been very bold and killed a number of people.

A man-eater, after once getting a taste of human flesh, will not touch animals, and gets very bold—breaking into houses and seizing the people. While we knew there was little danger, this made us nervous; so one night we closed half the windows, then the next night we closed them altogether and opened one door, and finally we opened one half the door and put a chair against that.

After leaving Ani, we climbed to a bungalow, a very pretty place, and next came to Kot. The road between these was in some places grand. There was a waterfall with most beautiful surroundings, and a mountain stream dashing and foaming over the rocks. Near one of the temples at Kot we saw a huge white monkey with a black face and very long tail. It jumped about on the pine trees, and made great leaps through the air from tree to tree.

From Kot we made our way through a pass, 10,650 feet high, down 5,000 feet to the bungalow at Jibi. The clouds came up and it was raining before we reached the top; you may imagine our disappointment. We came on a short march to Sultanpore next day through a driving rain, but the road was level and pretty, and the river, swollen by the heavy rains, was finer than usual. It was a grand sight, foaming and dashing like a miniature Niagara.

At Sultanpore we received our mail of almost two weeks and put in the rest of the afternoon in reading. There we spent the Sabbath and started up the valley of the upper Bear. This valley is the loveliest part of all Kulu and very beautiful. We went to Katrain, the first march, and on the way stopped to see an old tea planter who lives on the road. We had intended to make a call only, but he insisted on our staying to lunch, saying it was held by them if any went from the house without partaking of something it would bring bad luck to the house. We got some very good apples and pears, which tasted like the home ones and of course were much appreciated.

Mr. McKay, another planter, who lives a little further up at Katrain, and sometimes at Manali, came to the bungalow. He sent us a few apples, and on reach-

ing Katrain we found a little basket of apples there from him. He has the best apples in India, so you may imagine how we enjoyed them. The bungalow at Katrain is very beautifully situated.

There is a fine view of the mountains all around with a peep of the snows at the upper end of the valley. In front of the bungalow is a level lawn, then a little precipice down to the river, which we could see winding along for some distance. Next morning we started, and stopping to call at Mr. MacKay's, they gave us our breakfast. Mr. MacKay is a Scotchman, and has married a Brahmin wife. She does not speak English, but is very ladylike and refined, and was quite friendly. Her sister, who is one of the widows of the Rajah of Kulu, recently deceased, was with her, and is quite young and pretty.

Mrs. MacKay has a pet baby snow leopard. It is very fond of her but hates him. He teases it to hear it growl, and oh! but it does growl crossly and will be dangerous to leave loose much longer. It looks like a huge cat, and its movements are much the same. It has already great thick legs and paws, and I know when grown will be of wonderful power. Mr. MacKay says he is going to the Exposition at Chicago, and intends taking this leopard and a very pretty little Thibetan dog. Mrs. MacKay will wear her native Kulu dress if she goes. It is one of the most graceful kinds of dress.

We went on to Manali staying there over Wednesday, and then two miles further to see the hot spring. In the afternoon, we went a mile or two to see a temple and Mr. MacKay's summer residence, from which there is a most beautiful view. Returning we came round by way of Nagar, a march of 16 miles. Here are the tombstones for the Rajahs of Kulu. The graves are not there, only the stones. These are of different sizes and designs, but there is always the carving of the king, and often of his queen. In the older ones are representations of the slave-women or concubines who had been burned with him. On one are 50 of these; on another 10 and on down. On the last one, which may have been after the English abolished wife-burning, no women are represented; his horse is said to have been burned with him. They are very curious and worth visiting.

We came back here yesterday, making calls by the way. We had some good apple-sauce and apple-dumplings, which we enjoyed exceedingly. We want to go one march towards Dharmsala to-day and are ready, but, as it is raining and some of the servants are inclined to fever it will be difficult. We wanted to reach Dharmsala by next Saturday, but are afraid we can not. Papa expected to be down by the first of October. I have work to do in that month, and wish to get at it.

Your loving sister,

MAME R. MARTIN.

LETTER FROM EGYPT.

It is vacation time and as we have only three boarders left with us and they are all mere children, our house is very quiet. There is always abundance of work stored up for such times, and I am disappointed that school opens again before I have been able to do the visiting that I had planned. In fact I find myself half dreading, although I know the feeling will soon vanish, the advent of our noisy lively army of girls, with all the attendant work and planning and responsibility. We stand very much in a mother's position to our household of girls, and enjoy a mother's joys and cares, and those who are mothers know

how willingly we bear the cares; nay, how they become almost pleasures for the sake of the love we bear. It may be I have chosen too sacred and holy a figure, but there is a resemblance.

This last term has been an unusually busy one. The school has been very large, and for a while we struggled along in the hope that by clever managing we could get on without having to incur the expense of bringing in additional help. After a while, however, I became convinced that not only did the school need an additional teacher in order to insure efficient work, but that the constant strain on myself caused by the unsuccessful endeavor to supply all vacancies, while also overseeing the work as a whole, was too much for me. Acting on the advice of the other missionaries, we secured a former pupil as assistant teacher in the primary department, and after that things moved very well. Still I was forced to teach, myself, practically the whole forenoon, and this is not as it should be if the school is to get the supervision that it needs.

There is one drawback in a large boarding-school, and it is that we do not, except by special arrangement, have opportunities to speak privately and personally to each pupil on spiritual matters. I suppose that some people at home may imagine a missionary's life to be all made up of such opportunities and envy her accordingly. It is true that we have probably many more such opportunities than people at home, and yet after all there is as much machinery and routine here as there is at home, and almost as much danger *of the one important thing* being pushed into the background.

We have Sabbath-school and prayer meetings and morning and evening worship, besides many a religious talk to the assembled school, but that is not individual dealing. One has to take advantage of a girl's coming on a chance errand to one's room, or of another requiring a private reprimand, or of a little girl being sent to one for punishment. In fact one has usually to make opportunities for religious conversations. It would be otherwise were the school small enough to be treated exactly as the members of a family. In a large school like ours a certain amount of separation has necessarily to exist between principal and pupil. A girl does not, in ordinary circumstances, visit the missionaries room except on business, and since to the weary worker these merely business visits seem to be legion, I can hardly imagine to what an extent her time would be interrupted were other visits common.

One day when I was pouring forth to my sister my distress over the want of opportunities for individual dealing (except in isolated cases as occasion occurred or was planned,) she suggested a plan that I at once followed and which has been a wonderful comfort to me. The custom has been for the ladies who are in charge of the school to have evening worship with the assembled school after the first study hour is over, and just before the little ones retire to rest. I used to be much troubled to notice how sleepy or inattentive many of the girls were. I could readily excuse some of them, as the Bible language is much above the comprehension of the little ones, and yet I felt troubled. Our new plan is to divide the girls into classes, and each teacher take a class in a room apart and read only a few verses, and talk about them and pray. I have enjoyed these little times very much indeed. I take the girls into my bedroom, and they all seem so happy to come, and cluster so eagerly on the floor about my chair, that it is great pleasure to talk to them and to pray with them. One is able to pray with so much more particularity and freedom when there are only a few present than before an assembly, and I do trust that God will bless these little gatherings together. JESSIE J. HOGG.

FOREIGN NEWS BUDGET.

Miss Embleton writes from Bombay, Dec. 30, 1892:

The great decennial missionary conference of India is now in session, and eight members of our mission are in attendance upon its meetings. It is a grand meeting. One of the speakers of the first day remarked that here in this conference we see, as in few other circumstances to such a marked degree, the unity of the religion of the Lord Christ. Here we are, representatives of dozens of different denominations, all met together for the one great purpose of considering ways and means of best carrying on the Lord's work.

There has been no report, but I am told there are about 600 delegates present. Imagine this great company of earnest-hearted missionaries gathered to consult together. It has been an inspiration to me, and I am sure others will say the same. More and more am I impressed with the needs and responsibility of the work. Oh, how I wish I could convey to you some true idea of what we are enjoying. One thing I must tell you. A dear old native lady, in addressing the meeting, first expressed her thanks to her brothers and sisters from across the water. "Tomorrow," said she "you will be writing to your people. Give them an Indian mother's love and blessing and prayers."

Our own annual meeting will be held during the latter part of next month. We look forward to receiving a blessing from it. We will receive our appointments at that time and are very much interested in the outcome.

Sickness still lingers in our midst. Mrs. Fife and little Bess have been recent sufferers, but at last accounts were improving.

Miss Given seems to gain very little strength. We are hoping and praying that she may reach home in safety. She has kindly written a short note for this month's budget, which I'm sure you will all gladly read.

Mr. and Mrs. Morrison rejoice over the arrival in their home of another son.

Miss Given writes as follows:

I have been asked to write something for the News Budget, but what can I write? I fear that all I can say is that I am an invalid, confined to my room almost all of the time, and while others are busy and enthusiastic over the work, I can only hear about it, much as I long to be out among the people and taking an active part in the battle with sin and Satan. I am trying to get well enough to go home. For a long time I have had poor health. Before my sister's death I knew that I must go in the Spring, and how badly I felt at leaving her in this strange land you can imagine. Now I shall not be called upon to pass through that trial, for she has gone on before me to a better land even than America.

This week's mail brought the first home letters that were written after the news of my sister's death had been received. For two and a half months we have been receiving letters addressed to Jennie, all bright and full of joy over her good health, and all that time her body was lying in its grave in the Himalayas, and we in India have been in suspense, longing and dreading to hear the news from home.

Now it has come, and my heart is full of praise to God for the sustaining grace He has granted to the sorrowing. He has kept us all in a wonderful way. "Thanks be unto God who giveth us the victory through our Lord and Saviour Jesus Christ." Our friends here and everywhere have been most kind; may the Lord reward them.

Miss White writes:

Here in Bombay, attending the decennial conference, I am asked to write a few lines about my work away up in the Punjab, far from this. Perhaps just now I should find it easier to give you conference news, but you don't want that; you want something about my own work, you say, and that I must give, no matter how full I am of conference news. One thing is true: I cannot get so far away from my own particular field and work, or amongst surroundings so strange, as to drive from my mind the poor women of West Gujranwala mission district. I find myself ever planning for them, listening to what is said, that I may be the better fitted for prosecuting the work amongst them and for them. Ever since it became cool enough to go about in tents we have been traveling from village to village, wherever there are Christians, and holding communions at these villages. We remain at a village for several days or a week, and every evening Mr. Martin has preaching service for the Christians, and this with the instruction they receive in the day time for a whole week largely increases their store of Christian knowledge. We find these communions do the people good. How I wish you could look in on us when we are holding a communion with these people—the village Christians seated on the ground under a canvas cover. How glad we shall be when we have churches at all these villages. The poor people come to the Sabbath services, bringing with them a handful of grain or one pice; all they can afford, for they are very poor, to help build the little mud hut that is to be the church. Just think of it, dear friend, the money expended in furnishing one of your $30,000 churches would build and furnish churches at every village in our District where we have Christians.

In her last letter Dr. Maria White writes:

After the death of Mrs. Taylor, the branch dispensary at Pasrur was closed for a time. For various reasons no one has since been located there, but I go out to that district myself twice a week. The Bible work was never in a better condition. Mohammedan and Hindu women beg me to send them some one to teach them the Bible. Thus the Lord opens up the way for his truth.

In the Bible we read, "And the mourners go about the streets." We see this demonstrated every day here. I learned something of how the profession was acquired a few weeks ago while I was at Pasrur. Near my window I heard childish voices lifted in most pitiful wails. Looking down I saw twelve little girls, perhaps ten years of age, with bodies quite uncovered, standing before a professional mourner taking lessons in the art of wailing, tearing their hair and beating their breasts until the blood came. Nothing short of this would make them acceptable in the future practice of their profession.

Since I began writing two Mohammedan girls came to me for protection. Their story is a sad one. The elder is a widow. Two months ago the father, mother and husband died, and she had taken a little sister, the younger girl, to the house of her mother-in-law. This was not agreeable to the mind of the mother-in-law, and after much abuse she had tried to sell the little girl for a bazar woman (an immoral woman). Both made their escape from the house, and to-day I found them at my door. I will keep them for the night and tomorrow try to have them made over to me by the law, so that they can be properly cared for. Our work at Sialkot is going on as usual. We are ever busy.

The Egyptian items are gathered from

letters not prepared for publication. Rev. and Mrs. Ashenhurst were still engaged in work along the Nile, December 17, not far from Minyeh. In connection with trips on the west side of the river nearly to the mountains, Mrs. Ashenhurst writes:

We were absent from the boat five days last week, and our hearts were rejoiced more than once over what we saw. Though some of the villages seem far away from civilization, yet the Lord is there, and a work (apparently without means) is being done, which people in the central places scarcely dream of. Were there no other results of our going among these people, our own faith has been strengthened by seeing what the Lord has power to accomplish.

During the first half of December, 16 villages had been visited, 10 of which had never before been visited by missionaries. Mention is made of two very interesting persons who had been with them for several days, one of whom is an elder, Mrs. A. says:

He is the most pious man we have yet seen; his constant earnestness is an inspiration to us; his only thought seems to be to preach the word; he spends most of his time among the villages, and has opened up the work in many new places; he endures hardships and persecutions, but never shrinks, and though he may sometimes fail to receive a hearing, he goes away with the strong faith that that town will yet know Christ.

The other is an old man who became a Protestant two years ago after long striving against the Spirit. Now his devotion to the work is such that he has turned his house over to the presbytery, saying that everything he has belongs to the Lord. We commend the closing of the letter to the thoughtful attention of the church:

Towns, houses and hearts are open everywhere, desiring the light of the truth. This is a glorious day in Egypt. The only thing lacking is more workers.

From Alexandria, under date of December 28, Miss Frazier writes:

We are very busy getting ready for a Christmas treat, an American lady living here bearing the expenses. Beside the belongings of a tree, dresses, shoes and stockings have been provided for forty poor children. These things however were only a part of the anticipated entertainment. One hundred and fifteen girls are enrolled as pupils in this school, and others are reported as doing well.

A brief letter from Miss M. J. McKown speaks of the successful work of the medical missionary, Dr. Henry, and the need of more comfortable quarters, where patients coming from villages out of Asyoot can be better cared for. Pleasure is expressed over the arrival of the two new missionary young women.

A letter from Miss Jamison gives some details of journey and voyage; only two days of sea-sickness, otherwise nothing to mar the grandeur of the ocean and beauty of the Mediterranean. Making a few days stop at Alexandria and Cairo, Miss Jamison passed on to Asyoot where she is located with Miss Hogg and Miss McKown, and study of the language was begun amid the surroundings of a tropical winter—lovely flowers and blooming roses.

Miss McDowell spent exactly a month between Philadelphia and Cairo, from which last place she wrote three days after her arrival. Her journey may be characterized as one of comfort and good digestion, consequently there was much to enjoy. She writes:

I was always to be found at the table in response to the bell call. Rev. Mr. Giffen met me at Ismalia, and the missionaries here gave me a most kindly greeting. I spent my first Sabbath—yesterday—very pleasantly. In the morning I went with Rev. J. K. Giffen to a service for English soldiers. After a call at the hospital and prison we returned in time for communion services of our own church. Although such services are always impressive, I was not able to appreciate the Arabic part of it.

We would like to call the attention of the readers of the MAGAZINE to the fact that the Budget, with its fresh items from the foreign field, costs in money the value of a half year's subscription to our women's periodical. Will you not strive to increase the circulation, that many more may become interested in the work of all our faithful missionaries beyond the sea.

Respectfully,

MARY B. REID.

INDUSTRIAL TRAINING FOR GIRLS IN OUR FREEDMEN'S WORK.

Instruction in the art of sewing has been given systematically in our schools for the Freedmen for some time, and also to a certain extent in cooking.

This year a little more attention is being given to the cooking department, and classes have been organized, just as in other departments of the schools.

Cooking is taught at Knoxville, Chase City, and Henderson missions, and as their plan is a little different at each, we will give you a brief outline of their methods

At Knoxville, Tenn., the cooking for all of the boarders, some 204, is done by the pupils in classes, viz., one set prepare the food, another sees to the cooking and serving of the same, another is responsible for keeping the dining-hall neat and tidy. To give you a still further insight into their methods, I will quote from report of cooking teacher, Miss E. Bell Kerr. She says, "In addition to those who prepare the regular meals, we have some persons whose hour each day is spent in making bread, i. e. one prepares the sponge, two mix and knead it, two mould it into loaves, and another bakes it. Last month we baked about 4000 loaves. Friday afternoon we baked tea-cakes, ginger-bread, pies, and cake. During the month we baked about fifteen hundred cookies, one hundred and fifty pounds of ginger-bread, and sixty pounds of cake."

At Chase City, Va., the work is carried on in a similar manner. While the Girls' Industrial Home is really a home for girls, boys are permitted to take their meals in the boarding department. The pupils are arranged in classes and made responsible for a certain amount of work each day, varying it so that each pupil receives instruction in every phase of housekeeping during the term. Miss F. Anna Dickson, the matron, speaks favorably of progress made. This home is self-sustaining, excepting for salary of matron. At present there are eight girls in the Home, and eleven boys board in it, (i. e. take their meals.) We hope this number will soon be increased to the full capacity of the Home, that much good may be accomplished for the many.

At Henderson, the cooking department has but recently been opened. It is managed differently here. And we think it is well for the present, at least, that all do not follow the same methods, as we will be better able after thorough trial to judge which is most efficient by comparing results. Last summer two cottages were built at this station, for the accommodation of pupils coming from too great a distance to board at home, one for boys and one for girls, where they live and do their own cooking. Each room accommodates two, and in addition to other furniture, is supplied with a small cooking stove. (This preliminary explanation is made that you may better see how the method of teaching cooking is turned to practical account.)

A room 90 ft. x 30 ft. connected with the school building is so partitioned off by curtains that they can have three distinct apartments, or one as they may wish. One room is furnished as a parlor in order that the pupils may here be taught how to tidy up each room. Here also the sewing is taught four days in a week, each class receiving instruction for one hour. The second apartment is furnished as a bed-room, that the girls may receive instruction in this phase of housekeeping. The third is the kitchen, where the cooking is taught, and in a pantry attached the material used is stored. Instruction in cooking is given one day in the week by Miss Margaret J. Kerr, who also teaches sewing. On this day, the curtains are drawn back so as to make one large room and give space for all to work. "The Boston School Kitchen Test Book" is used as a guide, which gives rules for making and

caring for a fire, for cleaning dishes, sweeping, setting a table, and also for cooking, broiling, baking, &c., &c. They are taught a certain amount at each lesson, are required to carry this lesson into practice in their rooms during the week following, be it in caring for said room or preparing a dish for their table.

While limited as to time, only teaching cooking one day in the week, they have it so arranged that they will go over in the term all that is absolutely essential for them to know, viz: the general principles. During the past month, on account of the extreme cold weather, no regular course was pursued, the classes being much broken. They tell us that the suffering from cold and hunger was beyond description. One says, he "never knew what extremes of want and suffering human beings could endure until laboring among the colored people."

The cooking last month was confined to biscuit, 2700 of which were baked and distributed among the poor, satisfying hunger where there was no wood in the home to make fires.

C. JANE VINCENT, Cor. Sec.

PROGRAMME FOR MARCH.

PART FIRST.

Singing.—Psalm 72, vs. 8-10.
Reading.—Isaiah 60:9-22.
Paper.—Buddhism.
Singing.—Ps. 72:13-15.
Paper.—Japan and its Christian Missions.
Prayer for Christianization of Japan.

[NOTE.—The following notes are intended as aids to any who may not have access to suitable reference:

MAGAZINE references.—Buddhism by Miss E. Phillips in October number of 1889, pages 57 to 62, and Buddhism in Japan, in same number, pages 63 to 64.]

BUDDHISM.

In these days when Buddhism is being so much affected in many cities of our own beloved Christian land; when Buddha, though a lovely character as portrayed in Edwin Arnold's "Light of Asia" but only a mere man, is exalted to the skies; and when there comes the horrible sacrilegious proposition to erect in Chicago a Pantheon where religions, Buddhism included, shall be placed side by side with Christianity, comparing "Hyperion to a satyr" or rather "Infinite love" to finite selfishness, it may be well to look a little at Buddhism, which has been styled "The Protestantism of the East," and which numbers more converts than any other religion, excepting Christianity. Strange, it seems, that Buddhism, with its confessional, its rosaries, its shrines and pilgrimages; with its Grand Llama or Pope who extends his hands in benediction over the heads of the faithful, with its inferior llamas, monasteries and nunneries; in short, so much like the Roman Catholic church in its ritual that the early Roman missionaries were at so great a loss to account for the striking resemblance as to credit the devil with copying their rites in Asia, should be called the "Protestantism of the Orient." The reason seems to be that back of all its ceremonies it appealed, not to ignorance as the mother of devotion, but to the intellect of its followers.

Like Protestantism it had its missionaries who went carrying its doctrines and practices into many lands of the East, and like it, never carried its religion by means of the sword, only one war, and that but little known of, having soiled its annals. Like Christianity it appealed to the head and morality, but vastly unlike it. and resembling Confucianism, it acknowledged no God, and was therefore without any Loving Presence or any living hope for this world or that to come. It is like the sepulchre of which Mary Magdelene said, "Alas! they have taken away my Lord and I know not where they have laid him." No Supreme Being and matchless love occupying its thoughts, it turned itself on evil and

taught, not like Christianity, that passion should be transfigured, but that it should be annihilated. No glorious heaven animated its hopes and lulled its fears, but it proclaimed instead the doctrines of *Karma*, or merit and demerit descending from former stages of existence (for it believed in the transmigration of souls); and *Nirvana*, the annihilation of all desire and complete rest and absorption.

"Alas! for him who never sees
The stars shine through his cypress trees."

Horribly atheistic, deadening and dispiriting religion as it was, like other false religions it taught some good principles, as reverence to parents, equality and fraternity of all as opposed to *caste*, and universal kindness. While inculcating four great principles of life,—Right Doctrine, Right Purpose, Right Discourse and Right Behaviour, it lacked the great main-spring of true and abounding life: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind and with all thy strength."

S. M.

[See article of Miss E. P. Phelps, in MAGAZINE of October, 1889.] S. M.

JAPAN.

The religions of Japan are Shintoism and Buddhism, the former being the possibly indigenous cult, based on ancestor worship and the deification of heroes, and the latter having been imported from India by way of China and Korea with remarkable development and variations on Japanese soil. Buddhism, which was introduced in 522 A. D., with its elaborate systems of ethics, ritual, dogma and scriptures, soon overshadowed the bold and impoverished cult of Shinto, and has been a most potent factor in the history of Japan.

America surprised Japan into a treaty in 1854, and in 1859 sent the first Protestant missionaries to its people. For thirteen years, till 1872, the "vile Jesus doctrine" was prohibited on the pain of death, but the missionaries taught in government schools and privately. In 1854 there was not one Japanese who was known to have justifying faith in Jesus Christ. Soon after, when a gentleman of rank found an English New Testament floating in the Bay of Yedo, after one of the American ships had left, it led him to Shanghai for a copy in Chinese. He applied, for its interpretation, to one of the American missionaries, Rev. Dr. G. F. Verbeck, being "filled with admiration, overwhelmed with emotion, and taken captive by the nature and life of Jesus Christ." This gentleman and fifty-two friends were the first Japanese to receive true Christian baptism. After 1872, hundreds of Japanese youths were allowed to study in Europe and America, where many became Christians. A week of prayer resulted in the formation of the first Japanese Christian church, which was organized at Yokahama with eleven members.

The Union Church of Christ in Japan (Kirisuto It'chi Kiyo Kuwai) was fully constituted in 1876, under the consent of the home churches, with its own Presbyterian form of government, based on the Synod of Dort, Westminster Assembly and Heidleberg Catechisms, its directory for worship and book of discipline. The churches represented are the American Reformed, American Presbyterian, Scottish United Presbyterian, the Southern Presbyterian, the German Reformed, the Cumberland Presbyterian and the Women's Union Society.

The church has a theological seminary and indigenous presbyteries. Presbyterian polity has been eagerly adopted by the Japanese christians. They have formed a Foreign Mission Board. The Bible has been translated, chiefly by Rev. Dr. Hepburn of this church. From the insular character of Japan and from its people having but one language and being able to read and write, union from the first was more easy here than elsewhere. In all there are 190 foreign and

250 native missionaries in Japan, representing the Presbyterian churches thus united and some others. Christian literature is being supplied largely by educated natives, in defense of the gospel. Already some 12,000 converts have been gathered to Christ, and there is now a community of 50,000 strong. *A third of the native churches are self-supporting.* The cost of maintaining the mission work is about equal to the amount expended by the government on the Shinto and Buddhist shrines, or $270,000 a year. Some anticipate that all Japan will be nominally Christians by the close of the century. There is a prospect and need of rapid growth if the secular progress, under foreign influences, is to be pure and elevating. The Buddhist priests are fighting for their faith, even studying the Bible for controversial purposes.—[*Christian Missions and Miss. Encyclop'a*

PART SECOND—SUBJECT FOR CONFERENCE.

Our Duty to Our Missionaries.

THE THANK-OFFERING.

THANK-OFFERING BOX.

"He loadeth me *daily* with his benefits." The text it bears suggests its use and the blessing it will bring. May the Spirit of the Lord moving throughout the membership of our church make the $75,000 hoped for by the daily use of the thank-offering boxes a *fact* of history in May, 1893. But remember, dear friends, there is no *pledge* connected with the extra-penny-a-day offering, and that it does not preclude the regular annual gift from such as prefer *another way*.

THANK OFFERINGS.

Suggestions in reference to the Ingathering of the $75,000 Tenth Anniversary Thank-Offering.

As in very many congregations throughout the church there are many having the "penny a day" boxes, who are not members of missionary societies we would suggest that in order to have entire congregations take part in the "Ingathering," hold it on an evening between April 2 and April 9—Say on Friday evening. Invite your pastor to preach on the subject of Thank-offering on Sabbath morning April 2nd. Secure a supply of Thank-offering envelopes, free of cost, from Literature Committee, 824 Liberty street, Pittsburgh, Pa., and have it announced at the close of the sermon April 2nd, that these envelopes will be distributed by committees at the door to persons who are not holders of the "Penny a day" boxes, but who wish to contribute a special Thank-offering on the evening of the "Ingathering."

Advertise your congregational meeting as well as possible, sending out personal invitations where at all practicable. This part of the work could be done by the young people.

Instruct all holders of boxes to count the contents *at home*, and placing the money in the box, to write with ink upon the outside thereof, the amount of the gift and the name or names of the donors. This plan is *urged* in order to save the tedious counting of the money at the "Ingathering," and to enable the committee in charge to return the boxes to their respective owners for use in collecting the offering for the next year.

The Women's General Missionary Society will probably suggest some plan for systematic giving of Thank-offerings in coming years.

PROGRAMME.

The following partial program is suggested for the evening's exercises:

1st—Prayer.

2nd—Fifteen minute praise service.

3rd—Responsive Bible reading.

4th—Fifteen minute address by the pastor, or several two minute talks on Thank-offerings.

5th—Roll call of holders of the "Extra penny a day boxes." (As each name is called, have the person go forward to the platform, and place the box upon the table while repeating a Bible verse. Should several have selected the same verse, the words will be none the less acceptable to Him to whom the offering is given.)

6th—The leader of the meeting having arranged the boxes in pyramidal form as they were placed on the table, should announce the amount of each offering as written upon the box, *without giving the name*, and at once pour it into a beautifully decorated basket, labeled in large letters "The Lord's Treasury." Have the separate amounts noted down by the secretary of the meeting.

7th—Have a committee take up the Thank-offering envelopes which were given out. Sing No. 132 Bible Songs, "Come into His courts and bring an offering with you."

8th—Have fifteen or twenty one minute talks on personal reasons for the giving of Thank-offerings. (This service should be spirited and to the point.)

9th—Report of the amount given in the boxes and envelopes to be followed by sentence, prayers, closing with the pastor asking God's blessing upon the congregational offering.

10th—Close the program with singing No. 126 Bible Songs, "To render thanks unto the Lord, It is a comely thing," etc.

Let the remainder of the evening be spent socially, with a lunch served as each congregation deems best. Your committee believe that if the above plan be carried out by congregations through out the church, that under God's blessing, it will do two things: 1st.—Stir up the hearts of the people to true thanks-giving. 2nd—Will bind the pastor and people closer together as they labor for the Master.

There are but few congregations that have not ordered the "Penny a day" Thank-offering boxes, sometime during the past nine months, and we would ask that these few would soon provide themselves with the Thank-offering envelopes and plan for observing this giving of an annual offering.

It is important that all the Thank-offerings be

gathered in time to send with your congregational delegate to the April meeting of the Presbyterial. *Send the money in the form of a check made payable to your Presbyterial Treasurer, and do not take the money to the Presbyterial in currency.* As our mission year does not close until May 1st, endeavor to place in your boxes the amount necessary to make up the daily offering for the entire year.

Where persons holding Thank-offering boxes are outside of the bounds of any United Presbyterian congregation or Woman's Presbyterial, let the contents of the boxes be sent in form of check or post office order to the Literature Committee, before the middle of April.

Every congregation is urged before the Ingathering, to appoint some one to write a full history of the Thank-offering evening to our committee, as soon after April 8th as possible.

In your history give the number of new members added to your society during the year; number of new societies organized; number of mite boxes brought in; the number of persons giving offerings who are over "three score years and ten." Our committee wishes all items of interest to weave into a "History of the Tenth Anniversary Thank-offering", to be published in the near future in leaflet form.

Address LITERATURE COMMITTEE.
824 Liberty St., Pittsburgh, Pa.

THANK-OFFERING—SHALL WE DESIGNATE OR NOT DESIGNATE.

Oh for the pen of a ready writer to enable us to respond "wisely and well" to the letters of inquiry which enter so largely into our correspondence of to-day! Questions asking "whether to designate or not to designate" the Thank-offering indicate an interest we long to deepen and broaden and intensify, and yet to turn into proper channels without harming a cause in one part of the church, or giving offense in another. How to do this is a bold query which confronts our committee at present. The fact should be kept prominent by all donors of Thank-offerings, that from the first offering asked for, six years ago, to the present time, the object has been for *direct mission work* under the care of the women of the church. There is no rule laid down by our Women's General Missionary society in reference to the designating of money, but when designations are made the Women's Board having charge of the funds carry out the wishes of the donors to the letter. But when the designation of monies sent to our General Treasurer enters so largely into the spirit of societies and individuals, as has been of late, it at times threatens to cripple the work in departments not designated. For instance, take the Freedmen's work. Suppose that nine out of ten societies send their money for but three or four specified places, and at the same time comparatively little has been coming in with which to supply the urgent need of stations *not* specified. What can your Board do? Can you not thus see the *danger* of the good work being crippled by there being *too much* money designated by the donors? For this reason all the other Boards of the church advise against money being designated. Christian sisters, are you not willing to trust your Thank-offerings largely undesignated into the hands of those devoted women who have been elected by the Women's General Missionary Society to manage the work for you? These women continually stand, as it were, upon "Observatory Hill" with a long-ranged telescope in hand, by which they keep in near view all the fields in which our workers are engaged. Thus they are better enabled to note when an increased number of workers are needed at one point, or extra funds are required to "lengthen the cords and strengthen the stakes" at another, than those workers upon whom such responsibility has not been placed. Then, sisters, shall we not trust the distribution of a large part of the Thank-offering without being designated?

However, where there are persons who wish their offerings to be given to certain objects, we urge that such keep in mind the following resolution, which was adopted by representative delegates from all parts of the church, at the annual convention held in Philadelphia, last May: "That an effort be made to contribute a tenth anniversary Thank-offering of $75,000 to the *general mission work* of the church."

LITERATURE COMMITTEE.
324 Liberty St., Pittsburgh, Pa., Feb., 1893.

Young People's Department.

HOW THE MONEY WAS EARNED.

When the package of thanksgiving boxes came to the Boys' Mission Band at Sunnydale there arose an earnest discussion over the question of their distribution.

"There's no use of talking, Mr. President, we boys can't fill those boxes. Lots of us haven't a chance to get a penny a day to put into them, unless we go to our fathers and mothers every day and ask for it, and what's the use of that? That's not *givlny*," said John Grey.

"That's what I say too, Mr. President," remarked Robert Reid. "It's hard work for a good many of us boys to give the dues of ten cents a month."

"But, Mr. President,"—the boys were all attention when the clear voice of Paul Rogers was heard, for Paul was a leader among the boys,—"Mr. President, why would it not be a good thing for us to earn some money to put into these boxes? We have a whole year for it. Surely by trying hard enough we can earn three dollars and sixty-five cents! So, Mr. President, I am in favor of the motion to distribute the boxes"; and the motion was carried.

"I knew that it would go through all right when Paul spoke in favor," remarked Tom Brown in an undertone to Fred Parsons. "Paul always knows what he is talking about."

"Mr. President, may I ask a question?" asked David Johnston. "Does it make any difference if we put in more than a penny at a time? What if we have a quarter to put in instead?"

"Put in the penny, if you have it, or the quarter if you have that; you might change the quarter into pennies or nickles. Only be sure to check the days off right," was the reply.

"Mr. President, I move that at the meeting in April when these boxes are to be handed in that each boy tell just how he earned his money." This

motion of Tom Brown's was unanimously carried.

The time came for the long anticipated April meeting and every member was in his place. After the usual opening exercises, the roll was called and prompt response was made by each boy as he came up to the table to deposit his box. On every face could be seen a look of satisfaction. As one of the Band expressed it in his boy-fashion, "It does a fellow good to just feel the weight of one of those boxes."

"I earned my money, Mr. President, by picking strawberries at three cents a quart in Mr. Steven's strawberry patch. I acknowledge that I thought it was pretty hot kind of work, but I find that one has much more fun in giving something that he has had to work for than when it is just given him to give." This was John Grey's report in answer to his name.

"I helped father build his new barn. He said that, as I had saved him hiring another hand, he would pay me seventy-five cents a day. So it didn't take long to fill my box and have some money left," said Tom Brown.

"I planted potatoes and sold them," responded Paul Rogers to his name.

"Is saving money earning it?" queried David,—David who frequently earned his nick-name, "Interrogation Point."

"It's according to how it was saved. Let's hear how you saved yours," replied the president.

"Uncle John gave me three dollars on my birthday to spend as I wanted to. I had almost put it along with my bicycle money, for I want a bicycle more than most anything else, but there was that box up on the shelf still empty! I had kept it there for three months, for I hadn't yet thought of any way to save money to put into it. So, after all, the three dollars went in there, for I got ashamed of myself after we read in the Band meeting about Phil, who wanted dollars for self and cents for Christ. I began to think that I had been just like Phil all my life. Of course after three dollars were in the box it wasn't hard to save sixty-five cents and add to them. When I told mother what I had done with Uncle John's gift, she said that she was very sure I would find out that, 'it is more blessed to give than receive,' and I have found that out, for I am glad to bring my box to-day, though I do have to wait longer for my bicycle."

"All the heads heartily nodded assent, when the president quietly said, "Boys, I think David *earned* his money fairly. He did it by denying himself."

When George Benton came forward with his box, Tom, the irrepressible, could not resist saying to the boy sitting next to him, "I don't see how George got enough to fill his box as he has to work so hard to help his mother, and she has been sick all winter."

"Order," called the president, "Now, George, we will listen to you."

"Boys, I'm half ashamed to tell you how mean I felt when I went home with that box. I thought things weren't fair. Here, all of you boys had your time to yourselves out of school hours, while I had to work so hard all the time. But when I got home and told mother about it, someway I felt different. She showed me how many things I had to be thankful for,—so much more than the heathen boys, and so much more than lots of boys in our own country. Then she helped me plan how to fill the box. By doing extra chores for Mr. Smith, and going on errands for Mrs. Smith, I earned some money; then, in the summer I picked blackberries down by the creek, and last winter I had some extra jobs of shoveling snow and carrying coal. It hasn't been hard at all to fill my box. Mother said that God helped me, and I am sure that he did."

The boys were all impressed by George's earnest words, for his manly care of his mother since his father's death was well known to them.

Fred Parson's name was next called. He reported earning his money by selling garden vegetables. Harry Jones had swept and dusted the schoolroom every night for three months. Edward Bell had gathered, dried and sold bunches of medicinal herbs and plants, which grew so abundantly in the woods near his home. Robert Reid hadn't "forgotten" to bring in the wood and kindlings every night, for which his mother had given him a penny a day. Ernest Anderson had filled his box with money made by the sale of chickens and eggs.

Thus came in the different reports until twenty boys had deposited their twenty boxes upon the little table in the Sabbath-school room where the Band held its meetings.

"Who would have thought that we could have raised seventy-three dollars?! Mr. President, let us sing, 'Hallelujah, Praise Jehovah,' before closing," enthusiastically proposed Paul.

"This year's work has taught me one thing," said John Grey to Robert Ried as they went homeward together. "It wasn't so very hard to give when one plans for it beforehand."

Alliance, Neb. MARGARET McC. GORDON.

BIBLE READING FOR IN-GATHERING SERVICE FOR YOUNG PEOPLE'S SOCIETY.—THANKSGIVING.

Question.—What authority have we for the giving of thanks?

Psalm 50:14; Psalm 95:2; Psalm 92:1; Psalm 100:4.

Remarks.—In these verses we have God's own command to give thanks. Offering of thanksgiving to God does not add to His essential glory, but it exalts Him in our own eyes, and in the eyes of others. Through it we set honor upon His name and display His goodness to the world.

Ques.—Through whom should we give thanks?

Colossians 3:17. Only through Christ will the giving of thanks be acceptable.

Ques —Where should we give thanks?

Ps. 35:18—in public. Daniel 6:10—in private. There is no command given as to special hours, but here we have Daniel given as an example—three times a day.

Ques.—Does God accept of our giving of thanks through representatives?

1 Chronicles. 29:10-13.

Remarks.—Here David represented the congregation. We also have instances where persons were especially appointed to give thanks and praise for the people. 1 Chron. 23:27, 28, 30. We even find God giving a visible sign favoring His people meeting together for thanks and praise. See 2 Chron. 5:13, 14.

Remarks.—God favors His people with His presence where they meet together to talk of His wonderful mercy. No saying is oftener repeated in the Bible than "His mercy endureth forever." In the 136th Psalm we find it twenty-six times.

Ques.—When should we give thanks?

John 6:11—When we partake of our meals. Ps. 30:4. Give thanks in connection with our prayers. Philippians 4:6; Ephesians 5:20—at all times.

Ques.—What are some of the things for which we should give thanks?

Psalm 106:1; 2 Corinthians 9:15; 1 Corinthians 15:55, 56, 57—victory over death. 2 Cor. 2:14—triumph of the gospel. Rom. 14:6, 7—bodily needs.

Question.—What should always accompany our thanks?

Phil. 4:6—prayer and supplication. Psalm 92:1—praise. Psalm 50:14—paying of vows. Psalm 105:1—making known his deeds among the people. Psalm 96:8—an offering.

Ques.—Will the giving of thanks close with this life? Rev. 7:11, 12.

In order to be able to render thanksgiving, with the redeemed ones in heaven, we *must learn* to give thanks to our God while in this life.

Editorial Department.

Notices.

ALL REMITTANCES OF MONEY AND LETTERS CONTAINING NAMES OF NEW SUBSCRIBERS, OR CHANGES OF ADDRESS, SHOULD, WITHOUT EXCEPTION, BE SENT TO MRS. J. G. CARSON, XENIA, O.

The fact that THE MAGAZINE is sent and received is deemed a sufficient acknowledgment of moneys received for subscription, but a special receipt will be mailed to those desiring it, and sending an addressed postal card.

It is desired that money be sent by draft, post-office or express order, or by registered letter, which may be done at our risk. If postage stamps are sent they *must not* be of a higher denomination than two cents, and should be carefully wrapped so as not to adhere.

Resolutions, notices of death, etc., intended for publication in the MAGAZINE, are charged for at the rate of *one cent per word*, payable in advance. Persons sending in such articles can readily calculate the cost and should remit the money with the manuscript.

A strictly business arrangement with the publishers makes it imperative that all articles for the MAGAZINE should be in the hands of the Committee by the 5th of the month previous to its issue, excepting reports and notices, which must be in by the 17th, when the MAGAZINE *positively closes*. Lack of observance of this specific rule causes serious complications both for the publishers and the Committee. While desiring to accommodate all, "business is business," and with the limited space at our command it is frequently impossible by any rule of our arithmetic to crowd long articles into short space in order to give prominence to necessary matter. Hence work already set up, must be torn down at loss of time and money, and not infrequently the "DIRECTORY" is sacrificed and the MAGAZINE delayed.

Once again the widowed mother of Mrs. Edna Patton Morrison mourns the death of a daughter in the prime of her young womanhood. Miss Ora Patton was a faithful and efficient worker in the office of our publishers, Marshall & Beveridge, and it was when failing health compelled that her desk at the office was vacant. On Christmas morning a pall hung over the home, and loved ones were weeping, but to her was it not a glad day, the day of her entrance into a brighter and better world?

We are in receipt of the annual report of the Women's United Presbyterian Association, which is attractive in form and contents. For years this Association has been doing excellent and well-sustained work; and now, in its new enterprise, The Aged People's Home, it calls to all friends of a most tender and appealing cause to still extend their hands in helpfulness to those who, having "borne the heat of the day" seek a little rest, ere the shadows fall. Dear friends, help the helpless and thus remember Him who is our helper.

Dr. Pentecost says "The Christian women of the missionary force in India are beginning to work a revolution in the Indian homes, where Hinduism is anchored more firmly than in its temples."

THE FIRST RELIGIOUS PAPER IN EGYPT.

Knowledge may be obtained from books. History speaks of the past. Papers speak of the past and present. Secular papers are good, bnt religious papers are better. There has just been issued a religious Arabic paper by our missionaries in Egypt, edited by Rev. Andrew Watson, D. D. We write this notice with the hope that this paper may find a warm welcome in thousands of Egyptian homes, and that it may be of much spiritual profit to all classes, old and young, rich and poor, male and female; unveiling to them the unknown truth, and opening up for them the useful path in which all masses are to go.

The January issue of the MAGAZINE has been exhausted, consequently we can supply no more copies of it.

Can you realize that this is the last month of the fiscal year? The treasurer's books close April 15th.

The double communion set recently advertised in the MAGAZINE has been disposed of to the first two applicants, one in Ohio, the other in Nebraska.

On the last page of our cover will be seen the advertisement of A. W. Livingston's Sons. We take pleasure in calling attention to it, because the members of the firm are United Presbyterians and are well and favorably known as upright, reliable business men.

To meet the expense of publishing Minutes of General Missionary Society which met in Philadelphia, May, '92, the following action was taken: That all delegates be instructed to request of Presbyterial societies a contribution of five cents per member. Until February 15th but one-fourth of the amount required has been received. Will societies give prompt attention to this matter that full acknowledgement may be made in April MAGAZINE and the fund closed.

On Dec. 21st was solemized the marriage of Miss Anna Currie, only daughter of Rev. S. C. Ewing, D. D. and Mrs. Ewing, of our Egyptian mission at Alexandria, with Mr. Allan E. Birdwook, of the English Civil Service. The Egyptian *Gazette* notes that "the church was crowded with numerous friends, among whom were to be seen many of the members of the American mission. And all the pupils of the girls' school strewed flowers along the bride and bridegroom's path as they descended to the carriage after the ceremony." Best wishes.

From indications and reports, no pains are being spared by the president-elect, Mrs. W. H. Vincent, of Detroit, to make the program of the G. M. Society one of unusual interest and profit. Isolated as she is from the centers of the church, all arrangements must be made by correspondence, which involves much labor and many delays. As the women of Omaha never do anything in a *half-hearted* way, we predict no effort upon their part will be lacking to make the meeting a success. Altogether preparations are going forward and will be announced in full in April.

The Heathen Woman's Friend, a monthly magazine of the foreign missionary society of the M. E. church, has met with a great loss. Mrs. M. Warren, for twenty-three years its able and distinguished editor, suddenly passed away January 7, 1893. One writing of her says: "Her influence reached two hemispheres. The work must go on, even though our hearts ache and our eyes are blinded with tears. Better far than tears for our loved one would be generous gifts, in honor of her memory, to the Christless ones for whom she gave of her very best so royally. Not a marble slab, but in some dark land a school, a home, a hospital,—that which is most needed; that which will bring most joy and blessing to our hopeless sisters,—and let it bear the name we shall always love and honor."

The Literature Committee are pleased to announce that a new and very pretty folding mite-box has been secured for the use of societies.

As there has been misunderstanding regarding mite-boxes, societies will please *take notice* that the *new* boxes are not for Thank-offerings, but are intended for use in the regular mission work of the church. They can be secured at 2 cents each, postage extra, by addressing

LITERATURE COMMITTEE,
Swissvale, Pa.

To give ample time for preparation for "Ingathering day," the programme prepared by the Literature Committee is presented in this number, with necesdary instructions.

Vick's Floral Guide for 1893 has come to our table with its beautifully illuminated covers. The contents are as bright as the outside, and we know by experience that their seeds and plants are as reliable as their catalogue claims.

In the announcement of programmes for missionary societies for the year 1893, which appeared in the January number of the MAGAZINE, April is designated as Thank-offering month. May all contribute as the Lord has blessed them.

Women's Auxiliary Board, Etc.

REPORT OF WOMEN'S BOARD FOR FEBRUARY, 1893.

Regular monthly meeting was held on Tuesday, February 7th, 12 members present. The usual opening exercises conducted by the president. Foreign secretary reports the final action in transfer of property donated to the Board, also reports contributions for foreign work. Two societies offer to pay $200 of salary of missionary in Egypt. Reports Miss McDowell's safe arrival in Cairo, Egypt, Dec. 30th, 1892; they still plead for more missionaries for Egypt.

Literature committee offers to provide free of cost Thank-offering envelopes for those who have not been using the "penny a day" boxes. These can be had by addressing the Literature committee, 824 Liberty Street, Pittsburgh, Pa.

The Freedmen's secretary presents full industrial and financial reports from Knoxville, Henderson, Athens, Chase City and Norfolk. Mr. Work, of Norfolk, says their printing press is complete and they are editing a paper called the *Bulletin*. Complaints are received from Athens and Miller's Ferry of nonpayment of freight. Miller's Ferry has received 36 bbls., 12 boxes and 5 packages of clothing. Secretary hopes to hear of more clothing being sent as the weather is severe. One station received among other things silk waists, veivet dresses, and plush cloaks. It is needless to say these articles are not suitable for these people—plain, warm clothing is what is needed. The reports received this month are very encouraging. Knoxville culinary department reports 4,000 loaves of bread, 1,500 cookies, 50 lbs. ginger bread and 50 lbs. cake baked last month. Great interest is taken in this department.

Treasurer reports:

January receipts,	.	$ 2,847.63
" expenditures,	.	2,057.24
" Contingent fund.		

NOTICE.

Treasurer was ordered to publish every month a list of those societies whose subscription has been received 5 cents per member as ordered by the General Missionary Society.

Miss Nina Murray, missionary to Sioux City, Iowa, will begin work on the 6th of Feb.

MRS. MARY W. PORTER, Sec.

Blanks for the annual reports of congregational and presbyterial societies were mailed on Feb. 23d to the recording secretary of presbyterial societies, except in cases where the Secretary has been instructed to send to Corresponding Sec Failure to receive these reports should be reported promptly, in order that duplicates may be sent, and also to greatly oblige the Gen'l Secretary.

MRS. MARY W. PORTER,
814 N. Negley Ave.

TREASURER'S REPORT.

Receipts for the month of November, 1892.

[When not otherwise specified, the money is from the W. M. S., of the place named.]

Foreign.—Kerr Ridge, $6; Waterford, 16.95; Beaver Falls, 10; Mt. Jackson, 12; Camp Run, 4.50; First New Castle, for Egypt, 15; College Springs Pres., 13.50; West Alexander, 40; DeWitt, 15.73; Mrs. R. Eliza Adams, Windham, O., 5; Harmony Ills., 21; Hoopston, 5; Mrs. Randall and Mrs. Simpson of Hoopston soc., 5; Cedar Rapids Pres., 40; Muskingum Pres., 8.60; Cross Roads, 6.50; Canonsburg, 15; Peter's Creek, 6; Rock Prairie, 5.87; Big Spring, 15.

Salaries.—Miss Young, College Springs Pres., $127; Miss McCahon, Chartiers' Pres., 50.

Miscellaneous.—Ireton, Emily Naini soc. for Bible reader, India, $40. also a special to Miss C. E. Wilson, 5; Greeley, Colorado, Y. P. S. C. E. for pupil, Sialkot, 6.25: Knoxville College McCague M. Band, for Girls' school, Asyoot, 6; Rock Prairie, pupil, Sialkot, 25.

Hospital Support, India.—Jamestown, Pa., $4; 6th Pittsburgh, Ewing Band, 5; 1st Pittsburgh, 25.

Home and Salary.—Kerr Ridge, 6; Beaver Falls, 5; Mt. Jackson, 7; Camp Run, 4.50; Beaver, 9; Oakland Chapel, Pittsburgh, 25; College Springs Pres., 6; McMahon's Creek, 10; Uniontown, 11;

1st Los Angeles, 12.70; Robinson Run, 24; Muskingum Pres., 6.50; Knoxville College McCague M. Band, 6; "A Friend," 5; Chartiers, 50; Venice, 21.15; Rock Prairie, 5.87.

W. S. Indians.—Monongahela Pres., $45; Miss Ella M. Ross, Underwood, 1.50.

Freedmen's.—Kerr Ridge, $4; Darlington, 10; 11th Pittsburgh, 5; Ingram, VanFosson, for L. B. Home, 5; 1st Chicago, 15; Saltsburg, 5; Scotch Grove, for Athens, 13.08; Easton, 6.75; Mrs. R. Eliza Adams, Windham, O., 5; 6th Pittsburgh, for Norfolk, 22; Cedar Rapids Pres., 10; Loveland, 7; Muskingum Pres., 4.40; Princeton, 20; 2nd Xenia Young People for Norfolk, 15; Bethel (Md.) for Miller's Ferry, 10; Rock Prairie, 5.88.

Little Girls' Home, Tenn.—Neshannock, $12.30; 1st ch. Pittsburgh, 55; Ingram Van Fossen soc., 5; College Springs Pres., 24.25.

Church Extension and Parsonage Fund.—Colorado Springs, on parsonage note, $175; Shenango Lake Pres., 10; Darlington, 5; Ingram, 5; Ingraham Van Fossen soc., 5; Spokane, second payment note 2, 82.40; Braddock, 25; Rock Prairie, 5.88.

Ministerial Relief.—Ingram, $5; Ingram VanFossen soc., 5; Muskingum Pres., 11.

Orphans' Home, Allegheny.—Homer, $2.30; Col. Springs Pres., 9; Princeton Y. P. M. Band, 5.65.

Memorial Hospital, Allegheny.—Greeley, Colo. "Busy Bees" M. B., 5.

Aged People's Home.—Cove, $25; Muskingum Pres., 10; Scotland, 1; Canonsburg, 10.

Life Membership in W. G. M. S.—6th Pittsburgh for Mrs. R. M. Russell, $25.

Contingent Fund.—Monong. Pres., $14.40; Loveland, 1.40; Beulah, 1. E. J. SLOAN, Treas.

Receipts for the month of December, 1892.

Foreign.—Summerfield, $3.85; Spring Hill, 25.40; Richland, 7; Madison, 10; Albany, O., 10; Willammete, 1; Morea, 9; Bloomington, 10; Steubenville, 33.96; East Liverpool, 1st ch., 14; 2nd East Liverpool, 10; Bloomfield, 7; Service, Pa., for India, 10.50, also for Egypt, 10.50; Clinton, Frankfort Pres., 8; Cherry Fork, 35; Mrs. Bessie Hogg, Scotland, 4.16; Liberty, Neb., 4.75; Martin's Ferry, 5; Belmont, 8; New Athens, for Egypt, 12; Unity, Pa., 8.

Salaries.—Miss Smith, Garnett Pres., $26; Miss Corbett, Brookville Pres., 50; Miss Martin, Steubenville Pres., 125; Miss Hogg, 2nd Alleg. L. M. S., 25; Y. P. M. S., 150; 3rd Alleg. L. M. & A. S., 50; Y. L. M. C., 25; Dr. Johnson, Westmor'd Pres., 219.90.

Miscellaneous.—Smith's Creek, for Rawal Pindee, $10; Olathe M. Band, pupils in Sialkot, 50; 1st Pittsburgh Y. W. M. S., Mohammedan boy, 5; Walton, 13; 1st Sterling, 6.25; 2nd Sterling, 6.25, all for pupil, Asyoot; 2nd Allegheny, Bible reader, Gujranwala, 90; Sewickley, Dorcas soc., 5; Bellevue Y. L. M. S., 10; West Bellevue Gleaners, 5; West Bellevue Golden Rule, 3; West Bellevue Busy Bees, 5, all for support of Mohammedan boy; Glade Run, pupil, Sialkot, 12; East Brook, pupil, Sialkot, 25.

Hospital Support, India.—Bethesda, O., Y. P., $10; 2nd Wilkinsburg, 20; Tarentum, 15.

Home and Salary.—Cedar Rapids Pres., $20; Welda, 5; Carmel, 10; Shiloh, 9.30; Rushville, 8; Milroy, 2; 6th Pittsburgh, 60; 1st East Liverpool, 14; Liberty, Neb., 4.75; Stafford, 7.65; Martin's Ferry, 5; Warnock, 14; Bellemont, 7; 6th Allegheny 50; 6th Allegheny Y. L. M. S., 20; 8th Allegheny L. M. and A., 10; Tarentum, 15; Sewickley Dorcas soc., 5; West Bellevue, 25; Bellevue Y. L. M. S., 5.

W. S. Indians.—Willammette, $2; Monongahela Pres., 35; 3rd Pittsburgh McCrory soc., 20; 1st Baltimore Y. P. H. M. S., 50; Pana, 7.

Freedmen's—Smith's Creek, for Knoxville, 5; 1st Monmouth, Girls' Band, for L. B. Home, 5; Wyoming, 14.45; Carmel, for L. B. Home, 4; Milroy, 2; 1st Baltimore Y. P. H. M. S., for Norfolk, 25; Morea, 9; Andrew, 5; Stafford, 3.82; 1st Sterling, 5; Ninmescal, 14.68; Martin's Ferry, 5; 6th Allegheny, 20; Bellevue Y. L. M. S., 5; 1st Allegheny L. H. M. S., for Miller's Ferry, 20; from same for Athens, 25; West Bellevue, 30; West Bellevue Gleaners, 10; West Bellevue Busy Bees, 5; West Bellevue Golden Rule, 2; 1st New Wilmington, 18; Cuylersville, for Athens, 3.65.

Little Girls' Home, Tenn.—1st Mon. Girls' Band, $5; Mrs. W. W. Grier, Verona, 97; 2nd Alleg., 25.

Church Extension and Parsonage Fund.—Milroy, 1; Willammette, for Seattle, 3.50, also for Tacoma, 3.50; Verona, for Waitsburg, 5; 7th Pittsburgh Y. W. M. S., 4; 6th Pittsburgh, 25; 6th Pittsburgh Bamba Circle, 8; Verona, 5; McDonald, for Children's Aid Society of Allegheny co., 20; West Bethel, 3; Portland, Ore., 12.25; Stafford, 3.83; 6th Allegheny, 20.

Ministerial Relief.—6th Allegheny, 20.

Aged People's Home.—Smith's Creek, $5; West Bellevue ch., 15; McKeesport, 15.

Contingent Fund.—Interest from Monongahela National Bank, $68.62; Brookville Pres., 2; Monongahela Pres., 5; Int. Union Nat'l, 165; Wheeling 3; Allegheny Pres., 4. E. J. SLOAN, Treas.

QUESTION DRAWER.

[Address communications for this department to Miss E. W. Pollock, Blair, Nebraska.]

QUESTION.—Is the extra penny a day all the Thank-offering that is expected this year, or will societies give their usual thank-offering besides?

ANSWER.—There will be but one thank-offering. But no giver is expected to confine her offering to the "penny a day," if she is able and willing to contribute a larger sum per day, or feels prompted to make a special offering on the annual Thank-offering day in April. Surely those who have given liberal offerings in the past will not give less this year. Those who have not adopted the penny a day plan, we trust, will give generous offerings through the Thank-offering envelopes, when the day comes for the "Ingathering." These envelopes can be procured, *free of cost*, from Literature committee, 824 Liberty street, Pittsburgh, Pa., care of J. J. Porter & Co.

QUESTION.—Will the report of the year's work of societies be made at the Annual Convention?

ANSWER.—Yes! The same as in the past.

QUESTION.—Will the Thank-offering be reported as part of the year's work?

ANSWER.—Yes! It is desired that all Thank-offerings be reported on the evening of the Thank-offering service at the Convention, so the General Treasurer can include the full amount in the published report of the Minutes of the Convention.

QUESTION.—Will societies open their own boxes, or send them to the Presbyterial to be opened?

ANSWER.—A plan will be presented in this number of the MAGAZINE as to the ingathering of the offerings. *Read it carefully.*

A tribute to the memory of Mrs. Elizabeth Proudfit, from Missionary Society of Oskaloosa, Iowa.

Mother Proudfit was eighty-three years old, but of a happy, cheerful disposition, rarely found in one of her age.

We desire to express our thankfulness that God permitted us, so long, to enjoy her companionship and profit by her example and experience.

Her beautiful christian character was manifested by the heroic manner in which she endured the sore trials that were permitted to come into her life; her forgetfulness of self and her active interest in the welfare of those about her. In the same quiet manner in which she lived her life went out to God who gave it.

We extend our sympathy to the children and grandchildren, and ask that her last words may be theirs: "Yea, though I walk through the valley and shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

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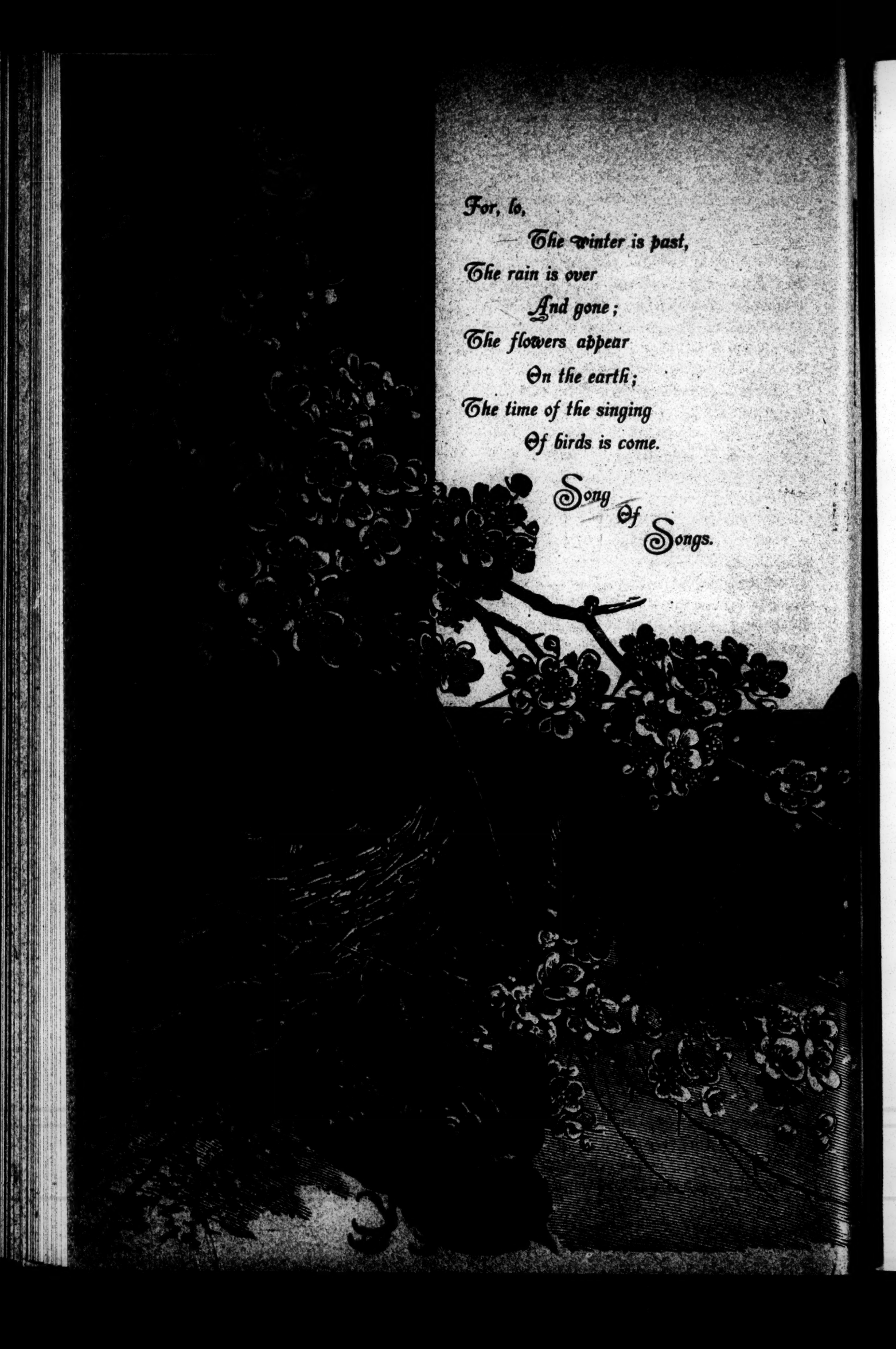
For, lo,
The winter is past,
The rain is over
And gone;
The flowers appear
On the earth;
The time of the singing
Of birds is come.
Song of Songs.